

3-1-1989

Religion and Positions on Public Issues among Seventh-day Adventists in the United States

Roger Dudley

Follow this and additional works at: <http://digitalcommons.andrews.edu/hrsa>

Recommended Citation

Dudley, Roger, "Religion and Positions on Public Issues among Seventh-day Adventists in the United States" (1989). *Human Subject Research Archive*. 112.

<http://digitalcommons.andrews.edu/hrsa/112>

This Book is brought to you for free and open access by the Institute of Church Ministry at Digital Commons @ Andrews University. It has been accepted for inclusion in Human Subject Research Archive by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.

**RELIGION AND POSITIONS ON PUBLIC ISSUES
AMONG SEVENTH-DAY ADVENTISTS IN
THE UNITED STATES**

A Research Report from
The Institute of Church Ministry
Andrews University

Prepared by

Roger L. Dudley, Ed.D., Director
Institute of Church Ministry

Sara M. K. Terian, Ph.D. Assistant Professor of Sociology
Andrews University

Edwin I. Hernandez, Ph.D. Candidate
University of Notre Dame

G. T. Ng, Ph.D. Candidate
Andrews University

March 1989

**RELIGION AND POSITIONS ON PUBLIC ISSUES
AMONG SEVENTH-DAY ADVENTISTS IN
THE UNITED STATES**

Social scientists have long been interested in discovering the forces that influence the positions individuals hold on public issues including political identification and voting patterns. No doubt, these forces are many and complex--family traditions, socio-economic class, education, and generation being some of the more obvious ones. Another contender is religion. To what extent does knowing a person's religion allow us to predict where he or she might stand on the current public issues of the day?

In earlier years this investigation tended to focus on affiliation. That is, Are there differences among Catholics, Protestants, and Jews on public issues and voting patterns? If sample size permitted, Protestants might be sub-divided into major denominational groupings. Another popular measure was the frequency of worship attendance.

In more recent years a move to go beyond treating religiosity as mere affiliation or attendance and to look for more fundamental ways of being religious has characterized this work. Researchers have been investigating such measures

as foundational world views, participatory style, closeness to God, and religious imagery.

The relationships between such religiousness and positions on public issues have been explored for special groups like members of congress by Benson and Williams.¹ Study has been done within major denominations such as the Catholic Church. For example, Greeley² pioneered a new concept in religious imagery--mental images of God--and Welch and Leege³ have recently applied the four types of measures mentioned in the previous paragraph to a large sample of registered Catholic parishioners. Little or nothing has been done, however, on the relationships within smaller conservative denominations.

Purpose of Research

The purpose of the present study was to investigate religion and public issues among a national sample of Seventh-day Adventists. At least three research objectives may be identified:

¹Peter L. Benson and Dorothy L. Williams, Religion on Capital Hill: Myths and Realities (New York: Harper & Row, 1982).

²Andrew M. Greeley, "Religious Imagery as a Predictor Variable in the General Social Survey," Paper presented to the Society for the Scientific Study of Religion, Chicago, October 26, 1984.

³Michael R. Welch and David C. Leege, "Religious Predictors of Catholic Parishioners' Sociopolitical Attitudes: Devotional Style, Closeness to God, Imagery, and Agentic/Communal Religious Identity," Journal for the Scientific Study of Religion 27 (December 1988): 536-552.

1. The study sought to describe American Adventists in terms of positions on public issues, political identification, and voting behavior. Adventists have traditionally tended to avoid socio-political questions, believing that "our kingdom is not of this world." Attention to public issues seemed to characterize "liberal" denominations that have, supposedly, lost their Biblical mandate and follow a social gospel. Some exceptions may be noted. We opposed slavery and have campaigned vigorously for religious liberty and for temperance causes--areas where we have discerned moral content. But we have failed to perceive moral dimensions to most public issues.

The rise of the New Christian Right and the capture of the political agenda by conservative religions in the 1980s have forced us to take a new look. Part of this "coming out" can be seen in President Neal Wilson's visit to a peace conference in the Soviet Union and his appeal to the Soviet government on behalf of human rights.

This study allows us find out where we are as Adventists on many important issues of the day. For example, it has been said that most Adventists are Republicans. But is this really true? How do we vote? and Where do we stand on the crucial concerns that daily surround us? While awaiting our citizenship from heaven, we still live in this world. As Christians how do we relate to it?

2. The study sought to relate these socio-political attitudes and behaviors to various measures of religion in an attempt to discover if how we are religious determines our public posture. We are not looking at differences between denominations; all of our subjects are baptized members of the Seventh-day Adventist Church. Yet our basic assumption is that all Adventists do not have the same religion. Within the umbrella of the church, we vary as to what we believe, how we behave, how we experience our faith, and what motivates us religiously. Do these variations make a difference in our socio-political positions? In line with this approach, we also sought to determine if basic demographic variables predict public positions within Adventism (we know they do in the public at large).

3. As a by-product of the above data, we also sought to learn how Adventist differ among themselves on various measures of religiousness. To what extent are our beliefs, our religious experience, our church and private devotions, our view of God, and our basic orientation alike or different? The study sheds light on these questions.

The purpose of this document is to make available the data collected in the light of various analyses. No attempt will be made here to review literature, interpret the material, or relate the findings to a theoretical base. Rather, it presents a corpus of information that may serve as a basis for journal articles, professional papers, and perhaps

a book. Various members of the research team may choose to draw out and interpret themes from this basic foundation. Already Edwin Hernandez is developing a historical, theoretical, and sociological analysis for his Ph.D. in sociology at the University of Notre Dame. When completed, this latter document will add to the pool of information from which scholarly writings may be drawn.

Methodology

The present study was conducted by the Institute of Church Ministry (ICM) at the Seventh-day Adventist Theological Seminary, Andrews University. Basic expenses of the research were covered by a faculty research grant awarded to Drs. Roger Dudley and Sara Terian. Research salaries were covered by a sustaining grant to ICM provided by the North American Division which also granted permission and lent moral support. The Institute of Hispanic Ministry made a small grant also.

The research instrument was developed first by choosing or constructing various scales to measure dimensions of religiosity that a thorough review of the literature suggested might be relevant. These scales will be further explained in the next section. A list of public issues was chosen and incorporated along with questions on political party, voting preference, and political orientation. Finally, the appropriate demographic variables were added.

The first draft of the questionnaire was submitted to specialists in sociology, Adventist studies, public affairs, and measurement as well as church leaders. Their suggestions were incorporated in the revisions. The final draft consisted of 82 questions in a variety of response choices. A copy is included in the appendix.

The sample was created by drawing 800 households by a random sequential method from the mailing list of the North American Division edition of the Adventist Review. Supposedly, this list contains the households of all Seventh-day Adventists in North America. Actually, the list is not nearly that perfect, but it is certainly the best national list in existence. Permission for the drawing was secured from the administrative officers of the Division, and the actual selection of names was performed by the Research and Development Office of the Review and Herald Publishing Association, the custodian of the list.

The North American Division includes both Canada and Bermuda. However, since public issues are somewhat different in these countries, Canadian and Bermudian addresses were eliminated from the sample and only households in the United States were selected.

Since several members may comprise a household, the instructions accompanying the questionnaire contained a further sample selection procedure. Recipients were told that the survey must be completed by a baptized member of the

Adventist church who was at least 18 years old. In case more than one member of the household met these criteria, the one whose birthday came first in the calendar year was to complete the questionnaire.

Copies of the questionnaire, letters of appeal and instruction, and a stamped envelope addressed back to ICM were mailed to the 800 household. Two additional mailings followed several weeks apart. Each included another questionnaire and another stamped envelope. Copies of the three letters are shown in the appendix. In addition, Edwin Hernandez telephoned the Hispanic names on the list in an effort to increase response from that subsample.

It was found that 52 of the letters were undeliverable due to incorrect addresses, thus reducing the sampling frame to 748. Of these 419 completed usable instruments, resulting in a response rate of 56%. The following analyses are based on these 419 subjects.

A Profile and the Scales

A computer profile is displayed to reveal the percentages choosing each of the possible responses to each question. The wording of the questions is the same as on the original instrument with the exception of 36-38 which are collapsed into one response as will be explained shortly. In order to understand the organization--as an aid in making sense of the analyses--each scale or block will be discussed separately.

RELIGION AND PUBLIC ISSUES SURVEY
Institute of Church Ministry
Theological Seminary, Andrews University
All Rights Reserved
Selection #
TOTAL GROUP

Number of surveys for this report = 419

Please indicate the extent of your agreement with the following statements; SD = Strongly Disagree, D = Disagree, U = Uncertain, A = Agree, SA = Strongly Agree

	SD	D	U	A	SA
1. God created the world in six literal days, approximately 6000 years ago.	3%	1%	5%	5%	86%
2. A person's standing before God is based on his/her obedience to God's law.	18%	7%	10%	13%	51%
3. The investigative judgment began in the second apartment of the heavenly sanctuary on October 22, 1844.	6%	2%	15%	13%	64%
4. Jesus Christ will come the second time in our generation.	2%	3%	33%	18%	44%
5. The Seventh-day Adventist Church is God's true church.	4%	3%	10%	10%	73%
6. Ellen White was inspired by God, and her writings are an authoritative guide for Adventists today.	2%	3%	9%	15%	71%
7. I frequently feel very close to God in prayer, during public worship, or at important moments in my daily life.	1%	1%	9%	21%	67%
8. I often experience the joy and peace which comes from knowing my sins have been forgiven.	1%	1%	8%	23%	66%
9. I am certain that I have had a conversion or born-again experience.	2%	2%	13%	18%	63%
10. My faith involves all of my life.	1%	2%	9%	19%	70%
11. One should seek God's guidance when making every important decision.	1%	1%	1%	9%	89%
12. In my life I experience the presence of the Divine.	1%	1%	10%	24%	64%
13. My faith sometimes restricts my action.	7%	5%	11%	30%	47%
14. Nothing is as important to me as serving God as best I know how.	1%	1%	6%	18%	74%
15. I try hard to carry my religion over into all my other dealings in life.	1%	2%	6%	21%	69%
16. My religious beliefs are what really lie behind my whole approach to life.	1%	2%	4%	19%	76%
17. It doesn't matter so much what I believe as long as I lead a moral life.	68%	13%	9%	6%	3%
18. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	70%	15%	6%	7%	3%
19. Although I believe in my religion, I feel there are many more important things in life.	69%	13%	5%	7%	6%
20. My religious beliefs provide me with satisfying answers at this stage of my development, but I am prepared to alter them as new information becomes available.	20%	7%	19%	26%	29%

21. I am happy with my present religion but wish to be open to new insights and ways of understanding the meaning of life.	13%	9%	16%	30%	33%
22. As best as I can determine, my religion is true, but I recognize that I could be mistaken on some points.	22%	7%	11%	32%	29%
23. Important questions about the meaning of life do not have simple or easy answers; therefore faith is a developmental process.	5%	3%	6%	25%	62%
24. I could not commit myself to a religion unless I was certain that it is completely true.	3%	4%	6%	16%	71%
25. I have struggled in trying to understand the problems of evil, suffering, and death that mark this world.	14%	12%	14%	23%	37%
26. Churches should concentrate on proclaiming the gospel and not become involved in trying to change society through social or political action.	9%	10%	13%	16%	53%
27. While we can never be quite sure that what we believe is absolutely true, it is worth acting on the probability that it may.	24%	5%	12%	26%	32%
28. I have found many religious questions to be difficult and complex so I am hesitant to be dogmatic or final in my assertions.	20%	16%	16%	27%	21%
29. In my religion my relationships with other people are as fundamental as my relationship with God.	5%	8%	15%	30%	42%
30. My religious beliefs are pretty much the same today as they were five years ago.	16%	10%	7%	19%	48%
31. If not prevented by unavoidable circumstances I attend church:	Rarely or never Every month or two 2 or 3 times/month Once a week				
	9%	5%	11%	75%	
32. Do you hold an office or other service position in your local congregation?	Yes		No		
	43%		57%		
33. How active have you been this last year in outreach or witnessing activities?	Rarely or never		6 times yearly	Monthly	weekly
	40%		14%	20%	26%
34. Last year, approximately what percent of your gross income was contributed to the church or other religious causes?	Less than 5%		5% to 9%	10% to 14%	15% to 19%
	19%		11%	41%	20% or more
				15%	15%
35. All in all, how important would you say your religious faith is to you?	Fairly unimportant		Not too important	Fairly important	Quite important
	2%		1%	4%	Extremely important
					76%
36-38. Which term best describes your foundational world view?	Individualistic Mixed Communitarian				
	79% 21% 1%				
Please indicate how you feel about these current issues in American society as follows: SC = Strongly oppose, C = Oppose, U = Uncertain, F = Favor, SF = Strongly favor					
	50	0	U	F	SF
39. United States-Soviet "freeze" on the development of nuclear weapons	5%	5%	18%	13%	59%

40. Establishment of normal, peaceful relations with Russia	2%	3%	14%	20%	59%
41. Increased government aid to improve the social and economic position of Blacks and other minorities	11%	14%	24%	24%	28%
42. Elimination of all racial restrictions in housing, education, and employment	4%	3%	11%	15%	66%
43. The Equal Rights Amendment (ERA) to the Constitution which guarantees equality to women	13%	9%	17%	22%	40%
44. Christians as individuals becoming involved in political action (e.g., run for office, work for a candidate, etc.)	19%	16%	24%	26%	15%
45. Churches as corporate entities becoming involved in political action (e.g., issuing position statements)	54%	16%	16%	8%	6%
46. A constitutional amendment to permit prayer and/or Bible reading in public schools	37%	9%	15%	10%	29%
47. Increased spending for national defense	31%	19%	30%	15%	6%
48. Military aid to the Nicaraguan "Contras"	29%	15%	33%	13%	10%
49. Government-sponsored insurance for elderly in nursing homes	3%	3%	19%	32%	43%
50. Construction of Strategic Defense Initiative (Star Wars) to ward off possible nuclear attack	23%	12%	32%	17%	17%
51. Appointment of conservative, strict-constructionist justices (such as Rehnquist, Scalia, and Bork) to the US Supreme Court	22%	13%	43%	11%	11%
52. Control of crime by tougher laws and "stiffer" sentences	3%	6%	11%	23%	58%
53. Withdrawal of the United States from the United Nations	41%	13%	31%	7%	7%
54. Registration of all firearms	15%	6%	17%	12%	51%
55. Regarding capitalism or free enterprise as that form of government most in harmony with Biblical Christianity	5%	6%	36%	19%	34%
56. Capital punishment (the death penalty) for certain classes of dangerous criminals	14%	4%	20%	19%	43%
57. With which political party do you most closely identify?	Democrat 24%	Republican 44%	Independent 12%	No interest 20%	
58. For whom did you vote in the last presidential election?	Reagan 46%	Mondale 15%	Didn't vote 39%		
59. Which of the following terms best describes your political orientation?	Conservative 34%	Moderate 37%	Liberal 5%	No opinions 24%	
Please circle the answers to questions 60-63 as follows: S = seldom or never, L = less than weekly, W = At least weekly, D = Daily					
60. How often do you pray privately?	S 3%	L 6%	W 13%	D 78%	
61. How often do you study the Bible?	7%	15%	34%	44%	

62. How often do you read religious literature?

5% 15% 50% 30%

63. How often do you participate in family worship?

29% 17% 21% 34%

Please rate each of the following journals, published by Adventists but not denominationally sponsored. NW = Nearly worthless, LW = Limited worth, U = Uncertain, V = Valuable, VV = Very valuable, NF = Not familiar

	NW	LW	U	V	VV	NF
64. OUR FIRST FOUNDATION	2%	2%	5%	3%	9%	79%
65. THE ADVENTIST	5%	3%	5%	3%	4%	81%
66. SPECTATOR	4%	3%	6%	5%	5%	79%
67. GOOD NEWS UNDISPENDED	2%	1%	4%	2%	5%	86%

Place your picture of God at the appropriate point on each of the four 7-point scales below:

68. MOTHER	1	2	3	4	5	6	7	FATHER
	4%	2%	1%	25%	5%	10%	53%	
69. MASTER	1	2	3	4	5	6	7	SPOUSE
	25%	9%	4%	30%	6%	4%	19%	
70. JUDGE	1	2	3	4	5	6	7	LOVER
	17%	1%	5%	40%	7%	7%	22%	
71. FRIEND	1	2	3	4	5	6	7	KING
	18%	5%	5%	35%	3%	4%	31%	

Personal information:

72. Sex
M 41% F 59%
73. Circle the number that indicates the number of years you have been a baptized Adventist?
Less than 1 year 2% 1 to 5 years 9% 6 to 10 years 9% 11 to 20 years 21% Over 20 years 60%
74. Was at least one of your parents an Adventist sometime during the first 12 years of your life?
Yes 54% No 46%
75. What is your marital status?
Presently married 66% Never married 11% Separated/Divorced 11% Widowed 12%
76. Please circle the number of your age group.
19 years or less 2% 20-35 years 26% 36-50 years 24% 51-65 years 23% Over 65 years 25%
77. Please circle the number of your ethnic background.
Asian 2% Black 10% Hispanic 3% White 92% Other 3%
78. Please circle the number of your yearly family income:
Under \$10,000 16% \$10,000 to \$15,999 19% \$16,000 to \$24,999 22% \$25,000 to \$49,999 32% \$50,000 or over 12%
79. Please circle the number of the highest level of formal education that you have completed:

1st grade 7th-8th grade 10th-11th grade High School Some college 4-year college Graduate

7th grade 1%	7th-8th grade 7%	10th-11th grade 7%	High School 17%	Some college 36%	4-year college 19%	Graduate 13%			
How many years have you attended Seventh-day Adventist schools on each of the following levels?									
80. Elementary	1 3%	2 4%	3 2%	4 2%	5 4%	6 3%	7 2%	8 20%	9 61%
81. Secondary	1 5%	2 5%	3 6%	4 26%	5 59%				
82. College/University	1 8%	2 9%	3 5%	4 13%	5 3%	6 2%	7 2%	8 59%	

Belief or Orthodoxy

This is an ideological measure, designed to see how Adventists might differ on doctrines which are historically important to the church but which have become more or less controversial in recent years. It consists of the first six questions.

Substantial majorities agree--and in all but one case strongly agree--with these statements. The most surprising finding from the standpoint of historical Adventism is that only 62% agree that Jesus Christ will come the second time in our generation. While few disagree, a third are uncertain.

When these six items were combined into a scale, the reliability was found to be only .51--unacceptably low for a scale. The problem proved to be question 2, "A person's standing before God is based on his/her obedience to God's law." Since this item is contrary to Adventist teaching on righteousness by faith and represents a "works" righteousness, scoring was reversed so that disagreement placed one high on the belief scale. A glance at the profile, however, reveals that the majority (64%) agreed with the statement. And those who agreed with the other items tended to agree most with this one--an interesting finding and worth exploring. It was decided, therefore, to remove this item from the scale and treat it separately. The belief scale used in the analyses, then, has five items (1, 3-6) with an improved liability of .79.

Experiential

The experiential scale is composed of items 7-9. In contrast to ideology, it represents the subjective experience of sensing the divine presence in one's life. The items were adopted with slight changes from similar scales found in the literature. Between 80 and 90% of the Adventists surveyed agreed with these items. This restricts the range and offers partial explanation for the scale's low predictive power. The responses agree well with each other, producing a reliability of .78--high for a three-item scale.

Intrinsic

This measure taps into the vast volume of work done on intrinsic-extrinsic orientations to religion, beginning with the seminal concepts of Gordon Allport. It is one of the most-researched areas in the psychology of religion. Basically, those with extrinsic orientation use their religion as a means to gain some other goal--social approval, comfort in sorrow, even eternal salvation. In contrast, those who are intrinsically oriented see their religion as an end in itself. It is the master motive which controls all their actions. They give themselves to serve their God and their fellow humans.

In the questionnaire ten items (10-19) tap this concept. A number of instruments have been offered over the years to measure these orientations. Usually, they contain both

intrinsic and extrinsic scales. We have chosen to use a brief single scale developed by Dean Hoge of Catholic University that uses those ten items that yielded the highest validity, reliability, item-to-item correlations, and item-to-scale correlations.⁴ We incorporated it into our instrument with permission from Dr. Hoge. The first seven items (10-16) are intrinsic; the last three (17-19) are extrinsic and are reversed-scored. Thus a high score on the scale indicates intrinsic orientation and a low score, extrinsic. At .83, the reliability is the highest of any of the scales. As can be seen on the profile, most Adventists agreed with the intrinsic and disagreed with the extrinsic items. Of course, the respondents did not know which questions were part of which scale or even that there were scales involved. Throughout the questionnaire no such labeling was done in an effort to minimize response bias.

Religious Maturity

The religious maturity measure also stems from the pioneer work of Gordon Allport on orientation to religion. He identified the characteristics of a mature personality from a psychological standpoint and then attempted to apply them to the way a person is religious. Mature religion is "(1) well differentiated; (2) dynamic in character in spite of its

⁴Dean R. Hoge, "A Validated Intrinsic Religious Motivation Scale," Journal for the Scientific Study of Religion 11 (December 1972): 369-376.

derivative nature; (3) productive of a consistent morality; (4) comprehensive; (5) integral; and (6) fundamentally heuristic."⁵ At the same time that it provides direction to life as a "master motive," it is flexible and responsive to new information, neither fanatic nor compulsive. It deals openly and honestly with "matters central to all existence," including the difficult questions of ethical responsibility and evil. It produces the ability to "act wholeheartedly even without absolute certainty. It can be sure without being cocksure."⁶

In the questionnaire statements 20-30 comprise an eleven-item religious maturity scale developed by Roger Dudley and Robert Cruise. An article on its theoretical and empirical development has been accepted for publication in a forthcoming issue of the Review of Religious Research. The scale proved to have a lower reliability with this sample than desired (.62), however. After inspection of the item analysis, the three items that correlated the poorest with the overall scale (26, 29, 30) were dropped, leaving an eight-item scale for the analyses with a reliability of .68. Numbers 20-23, 25, 27, and 28 are positive to the concept; number 24 is negative.

A look at the profile shows that the majority of Adventists agree with the positive statements although the

⁵Gordon W. Allport, The Individual and His Religion (New York: Macmillan, 1950), 57.

⁶Ibid., 72.

extent of agreement is not nearly as great as with the preceding questions. A slight slippage occurs with number 28 where not quite the majority (48%) agree that they are hesitant to be dogmatic or final. The biggest reversal, though, is on the negative item 24 where 87% say they could not commit themselves to a religion unless they were certain that it was completely true. It is not our purpose here to explore the ramifications of such dogmatism, but it should prove a fruitful field for further investigation and writing. Obviously, the direction of the responses to this question prevents the reliability from being better and limits the predictive power of the scale. Similar trends can be seen in the items that were dropped.

Ritualistic

Ritual refers to those behaviors which are performed in a church, as opposed to a private, setting. On this questionnaire, items 31-34 compose the scale with a reliability coefficient of .65. The items are found on many questionnaires used in the scientific study of religion but have been slightly modified to fit an Adventist population. For example, the maximum percentages have been raised on question 34 to accommodate higher Adventist giving levels. With most samples, choices 4 and 5 would be unnecessary. Three-fourths of this sample attend church weekly, over half hold a church office or service position, and over 70% give

at least 10% to religious causes. The major reversal comes on witnessing where the largest group (40%) rarely or never participate. This holds the reliability at one of the lowest figures of any of the scales.

Saliience

Question 35 is a one-item measure of the importance of religion to the person involved. It is a common question to many social surveys of religion--usually labeled "saliience." Note that over three-fourths report that their religious faith is extremely important to them with another 18% saying "quite important." Only a small number see their religion as relatively unimportant. This restriction of range prevents this item from being a better predictor than it might have been if the responses were more nearly normally distributed.

Foundational Worldview

While this measurement utilizes three questions (36-38), it is coded into the computer as a single item as shown on the profile. The concept comes from the work of Benson and Williams through Welch and Leege as referred to earlier. Respondents are asked to choose or supply the most basic human problem, the principal pathway to overcoming that problem, and the most important outcome of that "salvation." Each response was labeled agentic (also individualistic) or communal (also communitarian). "Agentic religiosity focuses exclusively on an individual's problems, needs, and the religious solutions

to them. Communal religiosity, however, focuses on those needs and problems that are commonly shared by all people and involve their relationships with each other."⁷

If an individual selected an agentic response to all three questions, the overall world view was coded as "individualistic." If a communal response was given to all three items, the world view was coded as "communitarian." Failure to be consistent earned a "mixed" coding. For this study the measure did not prove very helpful since only 1% of the sample were identified as communitarian, leaving little room for correlation. Most Adventists (78%) seem to be individualistic with about a fifth being mixed.

Public Issues

The research focus of the instrument is found in items 39-59; these are the dependent variables. The 18 statements in 39 to 56 constitute the public issues scale. A list of more than twice this length was originally prepared, and, because of space limitations, was reduced to the present size by attempting to select a battery of items that would be representative (rather than exhaustive) of the most-debated public concerns of the day.

The one major issue that seems to be missing is abortion. After much consideration it was decided not to include this topic because the study focuses on public issues. While

⁷Welch and Leege, 542.

abortion certainly has a public face, it is also greatly involved in private morality. It was feared that private morality might become confused with the public issue. For example, some might be morally opposed to abortion but not favor laws prohibiting it on the grounds that government should not interfere in moral and religious issues. It would have taken several questions to clarify this, and space did not permit.

The responses to the various items may be read from the profile. If "somewhat favor" and "strongly favor" are combined, the support for each item can be discerned. Nine of the statements are worded as typically "liberal" statements; the other nine as typically "conservative." Below are shown the liberal statements arranged in the order of support suggested above (total responses of 4 & 5). Statements are abbreviated to their kernel idea and identified by question number.

Favoring "liberal" positions

42. Eliminate racial restrictions	81%
40. Peaceful relations with Russia	79%
49. Insurance for elderly in nursing homes	75%
39. Freeze on nuclear weapons	72%
54. Registration of firearms	63%
43. Equality for women (ERA)	62%
41. Government aid to minorities	52%
44. Christians becoming involved in politics	41%

45. Churches involved in political action 14%

On seven of these nine issues the majority favor the statement--an indication of inclination toward liberalism on the politico-social front. Note that American Adventists are most likely to favor the liberal stance on socio-economic and peace issues and most likely to forsake it on strictly political concerns.

If the remaining nine issues are arranged in a similar manner, the following picture emerges:

Favoring "conservative" positions

- | | |
|---|-----|
| 52. Tough laws and stiff sentences on crime | 81% |
| 56. Capital punishment | 62% |
| 55. Capitalism in harmony with Bible | 53% |
| 46. Prayer/Bible reading in public schools | 38% |
| 50. Strategic Defense Initiative (Star Wars) | 34% |
| 48. Aid to Nicaraguan "Contras" | 23% |
| 51. Conservative justices on US Supreme Court | 22% |
| 47. Increased spending for national defense | 21% |
| 53. Withdrawal from United Nations | 14% |

In contrast to the "liberal issues" the majority of Adventists favor only three out of the nine "conservative" issues. The support is much less here, although it must not be inferred that the subjects necessarily oppose these other issues. The "uncertain" response is high on several of them, especially the last five. The two most highly favored issues deal with law and order--perhaps reflecting the heavy law

orientation prominent among Adventists. The third favored position deals with approval of capitalism. This may again reflect the work ethic that grows out of a strong sense of law and justice.

These 18 items were combined into the public issues scale. The conservative items were reversed in scoring so that a high score indicates a more liberal position and a low score a conservative one. The reliability was only .56. After inspection of an item analysis, the five items with the lowest point multi-serial correlations (44, 45, 46, 49, 54) were deleted from the scale but retained for individual analyses. The new 13-item scale had a reliability coefficient of .67.

Questions 57-59 do not comprise part of the public issues scale because they are not constructed at the ordinal level or higher, but they are vitally related to the public-issues concept and will be analyzed separately. While most Adventists do not consider themselves Republican, those who do constitute the largest grouping (44%) of any political identification. Democrats are considerably behind at 24%, 20% have no interest in politics at all, and 12% list themselves as independents.

On question 58, it might be wondered why 1984 rather than 1988 candidates were listed. This is because the questionnaire was constructed and data collection begun prior to the 1988 elections and, indeed, even before it was

determined with certainty who the candidates would be. Only about 60% of the Adventists voted (probably not worse than the nation at large) with Reagan outpulling Mondale three to one. Either all the Republicans voted, or a fair share of the Democrats and independents went for Reagan.

Finally, in describing their political orientation, about a fourth claimed no political opinions. Most of the rest divided fairly equally between conservatives and moderates. Only 5% were bold enough to claim the "L" word.

Devotional

The devotional scale measures those religious behaviors which would be performed in a private or home setting rather than at public worship. Here, items 60-63 incorporate prayer, Bible study, religious literature, and family worship. With good consistency in the scale, the reliability reaches .76. It will be noted that 80% or more claim to engage in the first three practices on at least a weekly basis, although only minorities study the Bible or read other religious literature daily. Family worship does not fare as well, with only a third of the homes having it every day and another 21% at least weekly.

Unofficial Journals

A number of journals are circulated in the United States that are published by Adventist members but not officially sponsored by the church. Since these occupy various places

on a conservative-moderate religious continuum, it was decided to include several to see if valuing them was related to positions on public issues. After an examination of perhaps a dozen candidates, the four listed in questions 64-67 were selected. The criteria were that they should represent different--even extreme--postures and that they should display quality journalism (not mimeo sheets, for instance).

Unfortunately for the research--as the profile makes clear--the vast majority of Adventists are not familiar with any of them. This would seem to indicate that their influence on the church is relatively minor. Therefore, they will not be of great use in the analyses although two of them will be employed to a limited extent.

Grace

The final scale (items 68-71) is taken from the Andrew Greeley presentation cited previously. Greeley's theory is that those who when asked to choose between contrasting images of God tend to choose closer to the Mother, Spouse, Lover, and Friend ends of the scale are more likely to take "liberal" positions on socio-political issues. He called this the "grace factor." Respondents in this study were far more likely to go toward the Father end of the first continuum but were fairly spread out along the other three.

Unfortunately, the scale proved to have almost no reliability at all and, therefore, was not used in the

correlational analyses. A small scale using only items 69 and 70 was developed by factor analysis, however. It had a reliability of .78 and was subsequently used in t-test analyses.

Demographic Items

The remaining items (72-82) collect demographic information which, while interesting in its own right, is employed mainly as a source for control variables. The gender division is about what other studies of the church have shown (55-60% female). The heavy concentration of those who have been members over 20 years is typical of what other recent studies drawn from Adventist household lists have been finding and, taken with the age groupings which show about half of the membership over 50, suggests an aging church in the United States.

Question 74 shows that there is close to a split between those brought up in the church and those who joined later. About two-thirds of the members are presently married with the other third quite evenly divided between never marrieds, divorcees, and widows/widowers. Most of the sample (82%) is white which means that minorities are under represented to some extent. This is at least partially explained by the lower response rates of minorities to mail surveys and will have to be kept in mind in interpreting the data.

Income is quite evenly distributed across the categories, but the educational level is somewhat higher than the nation at large with 68% having gone to college and nearly a third holding at least a four-year degree. Only about 40% have secured any of their education in Adventist schools at either the elementary, secondary, or college levels.

Properties of the Scales

The table on the following page gives a summary of the properties of the scales in their final format. The range in each case is the minimum and maximum possible if the respondent took a consistently extreme position on every item in the scale. The expected mean would be halfway between the lowest and highest possible scores if the responses were distributed normally. Comparison of these theoretical with the actual means reveals Adventists as a group are clustered at the upper end on the Belief, Experiential, and Intrinsic scales; somewhat above the expected mean on the Religious Maturity, Ritualistic, Public Issues, and Devotional scales; and somewhat below the expected mean on the Grace scale.

Religiosity Scales as Predictors

Thus far the report has only described the study and presented the basic data. The major research questions, however, have to do with relating religiosity to positions on public issues. Do the various ways of being religious help predict attitudes on socio-political concerns?

PROPERTIES OF SCALES

Scale	No. of Items	Range	Mean	SD	Reliability
Belief	5	5-25	21.788	3.752	.788
Experiential	3	3-15	13.363	2.169	.777
Intrinsic	10	10-50	44.625	5.881	.833
Mature	8	8-40	26.241	5.950	.681
Ritualistic	4	4-15	10.411	2.858	.648
Public Issues	13	13-63	43.112	7.137	.675
Devotional	4	4-16	12.487	2.846	.760
Grace	4	4-28	13.871	4.113	.059

The first step is to see if the religious measurement scales are significantly correlated with the public issues scale. A complete correlation matrix for all scales is included here.

In order to be significant at the .05 level with this sample size, a correlation coefficient must reach at least .10; at the .01 level, at least .13. It is somewhat disappointing to notice that none of the religious measures are significantly correlated with the public issues scale. Some strong inter-correlations do occur among the religiosity scales. They provide the grist for some interesting

comparisons and discussions. However, such exploration lies outside of the realm of this present document.

CORRELATION MATRIX FOR SCALES

Scale	Bel	Exp	Int	Mat	Rit	Sal	Wv	Pub	Dev
Experiential	.34								
Intrinsic	.41	.67							
Mature	-.28	-.06	-.12						
Ritualistic	.37	.37	.42	-.05					
Salience	.26	.45	.59	-.01	.46				
Worldview	-.11	-.01	-.11	.09	.02	.02			
Public	.00	.01	.01	-.04	-.00	.04	.05		
Devotional	.33	.45	.52	-.05	.59	.52	.07	-.01	
Grace	.01	.11	.02	.00	.10	.08	.00	-.02	.12

Such lack of interscale correlation does not mean, though, that the religiosity scales might not significantly predict positions on various individual public issues. As a matter of fact, they do. This report will now take up this matter, scale by scale. In most cases three types of analysis will be employed: Pearson zero-order correlations, stepwise multiple regression, and t-tests for the difference of independent means.

To save space in text and tables, the various public issues will be referred to by short code names. The reader

may find the full wording by consulting the profile previously given or the questionnaire in the appendix. The list is as follows:

Q39	Nuclear
Q40	Russia
Q41	GovernAid
Q42	Racial
Q43	Women
Q44	Politics
Q45	Position
Q46	Prayer
Q47	Defense
Q48	Contras
Q49	Elderly
Q50	SDI
Q51	SupremeCourt
Q52	Crime
Q53	UN
Q54	Firearms
Q55	Capitalism
Q56	DeathPenalty

Belief or Orthodoxy

The Belief scale is significantly correlated with five public issues: Politics, $-.17$; Position, $-.17$; Prayer, $-.12$; Crime, $.10$; and Capitalism, $.15$. Those who express stronger

agreement with traditional Adventist beliefs are more likely to be against individual Christians and corporate churches becoming involved in political action and to be against a constitutional amendment permitting prayer in public schools. They are more likely to support tougher measures on crime and to uphold capitalism as a Christian ideal. In other words, they lean to political conservatism except on the prayer issue where the Adventist historic teaching on separation of church and state no doubt influences a reversal.

These five items, along with World View, were entered into a stepwise multiple regression analysis in order to determine their relative strengths when operating together (the zero-order considers them only separately). The table is shown here. Five of the variables make a significant contribution, reaching a multiple R of .30. Only Position fails to enter the equation, doubtless because of overlap with first-selected Politics. The betas reveal the relative predictive power in this particular combination. The negative beta on World View indicates that orthodox believers tend to be more individualistic.

A third look at the data is achieved by dividing the respondents on the Belief scale into two groups--those above and those below the Belief mean. For this analysis question 4 was dropped from the scale. These two groups are compared, in a series of t-tests, on each of the public issues as well as on question 26. While this question is actually part of

REGRESSION OF PUBLIC ISSUES ON BELIEF SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Politics	.169	.028	-.165
2	Capitalism	.233	.055	.152
3	World View	.260	.067	-.110
4	Prayer	.280	.079	-.124
5	Crime	.301	.090	.113

DIFFERENCES ON PUBLIC ISSUES BETWEEN HIGH AND LOW BELIEF GROUPS T-TESTS

Item	High Belief	Low Belief	t Value	Prob
26 Social concern	1.78	2.73	-6.43	.00
44 Politics	2.87	3.37	-3.50	.00
45 Position	1.80	2.34	-3.79	.00
46 Prayer	2.65	3.22	-3.27	.00
52 Crime	4.35	4.09	2.18	.03
55 Capitalism	3.89	3.27	4.80	.00

the Religious Maturity scale, it raises social and political themes and, therefore, will be used in the t-tests. It will be labeled SocialConcern. The table shows the results:

In this case the identical five public issues of the zero-order correlations prove to be significant and in the same direction. For the t -tests the answers have been reversed scored so the negative t -value on SocialConcern indicates that more traditional believers are more likely to agree that churches should concentrate on the Gospel and not become involved in social change. This is in line with their general conservative stance.

Experiential

The Experiential scale is significantly correlated with five public issues: Russia, .13; GovernAid, .11; Position, .13; Crime, .11; and Capitalism, .12. Since all correlations are positive, those whose religion is marked by more subjective experience are more likely to support peaceful relations with the Soviet Union, government aid to minorities, churches becoming involved in political action, tougher measures on crime, and capitalism as a Christian position. The first three are liberal positions; the last two conservative. The lack of consistency explains why there was no correlation between the Experiential and the Public Issues scales.

Again, a multiple regression was performed. As can be seen in the table, only two items were able to make a significant contribution with a low multiple R of .17.

REGRESSION OF PUBLIC ISSUES ON EXPERIENTIAL SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Russia	.133	.018	.120
2	Position	.174	.030	.113

DIFFERENCES ON PUBLIC ISSUES BETWEEN HIGH AND LOW EXPERIENTIAL GROUPS T-TESTS

Item	High Experience	Low Experience	t Value	Prob
41 Government aid	3.56	3.30	2.00	.05
42 Racial	4.48	4.21	2.52	.01
49 Elderly	4.20	3.93	2.65	.01
55 Capitalism	3.81	3.57	1.99	.05

In forming high and low experiential groups for the t-test only questions 7 and 8 were employed to construct the scale. As can be seen from the table, of the four significant differences only two are the same as before. The two new ones indicate that those high on experience are more likely to favor the removal of racial restrictions in housing, education, and employment and to support public insurance for elderly in nursing homes. So this analysis relates subjective experience to three liberal issues and one conservative one--Capitalism.

Intrinsic

The Intrinsic scale is significantly correlated with only two public issues: Racial, .11 and Capitalism, .11. Those higher on intrinsic orientation are more likely to favor elimination of racial restrictions (the liberal position) and favor capitalism (the conservative one).

The multiple regression, as shown in the table, selects both variables, along with World View, for a multiple R of .19. Intrinsic are also more likely to hold an individualistic foundational world view.

REGRESSION OF PUBLIC ISSUES ON INTRINSIC SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Capitalism	.107	.012	.108
2	World View	.159	.025	-.125
3	Racial	.190	.036	.105

In forming high and low groups for the t-test only six intrinsic items were employed (10-12, 14-16). Three public issues (see table) were found to have significant differences between the groups. Capitalism figures here as before. But high intrinsic are also more likely to support government aid to minorities and to agree that churches should not be active in social concerns. These last two split on the conservative-liberal continuum.

**DIFFERENCES ON PUBLIC ISSUES
BETWEEN HIGH AND LOW INTRINSIC GROUPS
T-TESTS**

Item	High Intrinsic	Low Intrinsic	t Value	Prob
26 Social concern	1.90	2.39	-3.38	.00
41 Government aid	3.54	3.25	2.13	.03
55 Capitalism	3.78	3.55	1.96	.05

The three extrinsic items from the intrinsic scale (17-19) were made into an extrinsic scale and divided into high and low groups (see table). The six significant differences make an interesting mix. Extrinsic favor prayer in public schools, a conservative position. But they also see both individual Christians and corporate churches becoming involved in politics, favor the registration of firearms, and do not agree that capitalism is connected with Christianity--all liberal stances. These Adventist extrinsics seem to be quite opposite of Adventists who are strong in traditional beliefs.

Religious Maturity

The Religious Maturity scale is significantly correlated with five public issues: Politics, .20; Position, .13; Prayer, .11; SDI, .10; and SupremeCourt, .11. Those who are more mature (on this scale) approve of individual Christians and corporate churches becoming involved in political action, but

**DIFFERENCES ON PUBLIC ISSUES
BETWEEN HIGH AND LOW EXTRINSIC GROUPS
T-TESTS**

Item	High Extrinsic	Low Extrinsic	t Value	Prob
26 Social concern	2.29	1.91	2.82	.01
44 Politics	3.23	2.89	2.50	.01
45 Position	2.11	1.86	2.05	.04
46 Prayer	3.08	2.65	2.64	.01
54 Firearms	3.98	3.64	2.27	.02
55 Capitalism	3.55	3.81	-2.17	.03

they also favor prayer in public schools, Star Wars, and conservative Supreme Court justices.

In the regression only two variables were able to make a significant contribution with a multiple R of .23 (see table). The liberal Politics and the conservative Prayer in public schools combine to predict about 5% of the religious maturity variance.

REGRESSION OF PUBLIC ISSUES ON MATURE SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Politics	.204	.042	.195
2	Prayer	.226	.051	.097

In forming the high and low groups for the maturity t-tests, only six, rather than eight, items were used in the scale (20-23, 27-28). Five significant differences were discovered (see table). Those high on religious maturity tend to favor involvement in political action by both individual Christians and churches. But they also tend to support prayer in the schools, conservative justices, and capital punishment.

**DIFFERENCES ON PUBLIC ISSUES
BETWEEN HIGH AND LOW MATURE GROUPS
T-TESTS**

Item	High Mature	Low Mature	t Value	Prob
44 Politics	3.27	2.74	4.12	.00
45 Position	2.11	1.79	2.56	.01
46 Prayer	3.02	2.60	2.59	.01
51 Supreme Court	2.90	2.60	2.46	.01
56 Death Penalty	3.90	3.55	2.53	.01

Ritualistic

The Ritualistic scale is significantly correlated with six public issues: GovernAid, .11; Racial, .13; Prayer, -.20; Contras, .10; UN, .10; and Capitalism, .15. Again, an interesting liberal-conservative mix occurs. Those who engage more frequently in these church-related behaviors are more

likely to favor aid to minorities, elimination of racial restrictions, and not permitting prayer or Bible reading in public schools. On the other hand, they also favor aid to the Contras, withdrawal from the United Nations, and capitalism as a cousin of Christianity.

In the multiple regression four of these variables (two from each persuasion) were able to make a significant contribution to explaining the ritualistic variance (see table) with a multiple R of .31--the strongest of the series.

REGRESSION OF PUBLIC ISSUES ON RITUALISTIC SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Prayer	.205	.042	-.235
2	Capitalism	.259	.067	.141
3	Government aid	.292	.085	.138
4	Contras	.309	.096	.104

In forming high and low groups for the t-tests, only three items (31, 32, 34) were retained in the Ritualistic scale. Significant differences were found on three variables (see table), only one of which was the same as for the correlations. In addition to opposing prayer in the public schools, high ritualistics tend to oppose churches becoming involved in political action and to agree with the social concern item--thus opposing churches working for political and

social causes. This presents a consistent conservative stance with the exception of the prayer item, which may be explained by the traditional separation-of-church-and-state doctrine.

**DIFFERENCES ON PUBLIC ISSUES
BETWEEN HIGH AND LOW RITUALISTIC GROUPS
T-TESTS**

Item	High Ritual	Low Ritual	t Value	Prob
26 Social concern	1.93	2.21	-2.02	.04
45 Position	1.82	2.13	-2.47	.01
46 Prayer	2.47	3.26	-4.90	.00

Devotional

The Devotional scale correlated significantly with six public issues: GovernAid, .13; Racial, .15; SupremeCourt, .11; Crime, .11; UN, .11; Firearms, .11; and Capitalism, .15. Those more active in private devotional behavior are more likely to favor government aid to minorities, elimination of racial restrictions, and registration of firearms--all liberal positions. But, they also tend to favor conservative Supreme Court justices, tougher measures on crime, and capitalism--all conservative causes.

The multiple regression (see table) selected two variables as making a significant contribution--one conservative and one liberal--with a multiple R of .20.

REGRESSION OF PUBLIC ISSUES ON DEVOTIONAL SCALE

Step	Variable	Multiple R	RSQ	Betas
1	Capitalism	.149	.022	.134
2	Racial	.200	.040	.134

DIFFERENCES ON PUBLIC ISSUES BETWEEN HIGH AND LOW DEVOTIONAL GROUPS T-TESTS

Item	High Devotion	Low Devotion	t Value	Prob
26 Social concern	1.90	2.27	-2.68	.01
46 Prayer	2.57	3.15	-3.59	.00
53 UN	2.36	2.10	2.10	.04

In forming the high and low devotional groups all four items (60-63) were used in the scale. The t-tests found only three significant differences (see table). The public-issue item that is different is Prayer. High devotionals tend to oppose prayer in the public schools even while they tend to favor withdrawal from the UN. On Social Concern they are more likely to agree, thus opposing churches becoming involved in political causes.

Grace

Earlier, it was mentioned that because of its extremely low reliability, the Grace scale was not employed in the

correlational research. However, a factor analysis revealed that the middle two items (69-70) could form a scale with a respectable reliability of .78. The mean on this new scale was used to divide the sample into high and low groups, and appropriate t-tests were run on the public issues. As can be seen from the table, a significant difference was found for only one item, with a second just on the borderline. Those high on the scale tend to favor government aid to minorities and come very close to being more likely to approve the involvement of churches in political issues.

**DIFFERENCES ON PUBLIC ISSUES
BETWEEN HIGH AND LOW GRACE GROUPS
T-TESTS**

Item	High Grace	Low Grace	t Value	Prob
41 Government aid	3.59	3.20	2.88	.000
45 Position	2.04	1.80	1.93	.055

Salience

In addition to employing the scales, correlational analysis was conducted for three separate religiosity items. These data will now be presented. The first is salience (Q35)--the measurement of the overall importance of one's faith. Salience correlated significantly with eight public issues (more than any of the scales): Nuclear, .11; Russia,

.19; GovernAid, .15; Racial, .17; Elderly, .14; Crime, .13; Firearms, .12; and Capitalism, .12.

Adventists whose faith is more important to them are more likely to favor nuclear freeze, normal relations with the Soviet Union, aid to minorities, elimination of racial restrictions, nursing-home insurance, and registration of firearms--a liberal agenda by any standard. But they also want tougher measures on crime and perceive capitalism as connected with their religion; so the picture is somewhat confusing.

On the multiple regression only two items (both liberal) were able to make a significant contribution (see table). The multiple R reaches .22.

REGRESSION OF PUBLIC ISSUES ON SALIENCE

Step	Variable	Multiple R	RSQ	Betas
1	Russia	.186	.035	.140
2	Racial	.218	.047	.122

World View

Earlier it was mentioned that the three items (36-38) coded as foundational world view did not make a very effective predictor due to restriction of range resulting from so few Adventists taking a communitarian view. Nevertheless, world view significantly predicted six public issues: Nuclear, .11;

GovernAid, .11; Women, .11; Position, .15; Elderly, .10; and Supreme Court, .11. Those who move toward the communitarian (or at least mixed) view are more like to support nuclear freeze, aid to minorities, ERA, church involvement in political issues, and nursing home insurance. The liberal agenda is broken only by their tendency to favor the appointment of conservative justices to the U.S. Supreme Court.

The multiple regression selects just two of these (see table) for a multiple R of .18. Both selections are liberal.

REGRESSION OF PUBLIC ISSUES ON WORLD VIEW

Step	Variable	Multiple R	RSQ	Betas
1	Position	.149	.022	.107
2	Nuclear	.183	.034	.144

Law

In describing the belief scale it was mentioned that question 2 was omitted because those who agreed with other belief statements tended to agree also with it, even though it did not represent orthodox Adventist theology. The question reads: "A person's standing before God is based on his/her obedience to God's law." This question was found to be significantly correlated with four public issues: Women, .11; Politics, -.14; Prayer, .16; and Crime, .12. It does

not seem surprising that law-oriented Adventists would oppose Christians becoming involved in politics or favor prayer in public schools and tougher measures for criminals. It is somewhat unexpected that they tend to favor the Equal Rights Amendment.

The multiple regression selected all of these variables except Crime as making a significant contribution to the equation (see table). The multiple R reaches .26.

REGRESSION OF PUBLIC ISSUES ON LAW

Step	Variable	Multiple R	RSQ	Betas
1	Prayer	.164	.027	.167
2	Politics	.229	.053	-.181
3	Women	.257	.066	.119

Political Identification

Moving from public issues themselves, we now turn to political identification as revealed in questions 57-59. Profiles were created for each of these choices. Items where the percentage points differed to any extent were selected and made into three charts--one for each of the questions.

Political Party

The first chart contrasts Democrats with Republicans. In cases where the question calls for a likert-type response of disagree-agree or oppose-favor, the percentages listed are

RELIGIOUS AND PUBLIC ISSUES SURVEY

POLITICAL PARTY

<u>No.</u>	<u>Statement</u>	<u>Democrats</u>	<u>Republicans</u>
9	Conversion experience	89 %	79 %
22	Religion questioned	52	67
25	Problems of evil, suffering	70	58
39	Freeze on nuclear weapons	81	70
43	Women equality (ERA)	70	54
48	Aid to Contras	14	32
49	Insurance for elderly	84	72
50	Star Wars	28	45
51	Supreme Court justices	10	30
52	Crime control	72	84
54	Firearms registration	70	59
56	Capital punishment	45	72
58	Voted for Reagan	25	74
	Voted for Mondale	44	3
	Did not vote	32	22
59	Political orientation		
	Conservative	17	49
	Moderate	45	35
	Liberal	14	2
	No opinion	25	14
60	Regular Bible study	88	77

Personal information

72	Sex	Male	33 %	46 %
		Female	67	54
73	Years in Adventist Church			
	Less than 10 years	24	13	
	More than 10 years	76	87	
74	Parents who are Adventists	47	64	
77	Ethnic background			
	Black	28	2	
	White	66	93	
78	Family income			
	More than \$50,000 per year	2	18	
	Years in SDA schools:			
80	Elementary (up to 8 yrs)	28	47	
81	Secondary (up to 4 yrs)	24	53	
82	College / University (up to 7 yrs)	26	51	

the total of those choosing responses 4 and 5. In other words, those who agree or who favor. For other questions the selection information is included.

Significant differences are seen and expected on the public issues and political identification. But 10 points or more separate the two parties on four religious questions, Democrats being more likely to claim a conversion experience, struggle with the problem of evil, and engage in regular Bible study and less likely to recognize that they might be mistaken on some points of their religion.

Females are more common than males in both parties, but the spread is far wider among Democrats where they are two to one. Nearly all the Black Adventists are Democrats, and Republicans have nine times as many people making \$50,000 per year as do Democrats.

Several of these differences have been analyzed by chi square contingency tables with the following results. The differences are not quite statistically significant for questions 9, 22, 25 (close at .057), or 60. On question 73, those who have been members more than 10 years are more likely to be Republican ($p < .001$). On the final three questions, Republicans are more likely to have attended Adventist schools on all three levels ($p = .02$; $p < .001$; $p = .001$).

Voting

The second chart shows the contrasts among those who voted for Reagan in 1984, voted for Mondale, or didn't vote. Differences on the religious questions of at least ten points between the two groups that voted should be noted. On question 7, Mondale supporters are more likely to feel close to God. On questions 20, 22, 25, 26, 28, and 30, Reaganites are more open to alter their religious beliefs, more likely to admit they could be mistaken, less likely to struggle with the problems of evil, much more likely to want the church to stay out of politics, more hesitant to be dogmatic, and less likely to have actually changed their beliefs over the past five years. They tend to pray less and to picture God more as a Father.

More males voted for Reagan, but more females voted for Mondale. Few Blacks went for Reagan, but 16% more Whites voted for him. Reagan supporters have more years in Adventist schools on both the secondary and college levels.

Political Orientation

Since so few Adventists identified themselves as "liberals," we combined these with the "moderates" and contrasted this combination with "conservatives." The chart shows differences of at least ten percentage points.

RELIGION AND PUBLIC ISSUES SURVEY

VOTING

<u>No.</u>	<u>Statement</u>	<u>Reagan</u>	<u>Mondale</u>	<u>Didn't Vote</u>
4	Second coming	56 %	60 %	69 %
7	Mystic	85	95	91
20	Beliefs doubtful	60	50	53
22	Religion questioned	71	48	81
23	Developmental faith	89	92	81
25	Problems of evil, etc.	57	68	59
26	No politics for church	71	49	73
28	No dogmatism	55	44	42
30	No change in religion	75	59	63
32	Church office	38	37	50
39	Freeze on nuclear weapons	74	84	65
40	Peace with Russia	80	89	75
41	Aid to minorities	48	69	49
42	Removal of racial barriers	79	95	80
43	Women equality (ERA)	59	74	58
44	Christians in politics	48	50	28
45	Churches in politics	15	21	9
46	Prayer in schools	42	30	37
47	National defense	28	18	14
48	Aid to Contras	30	12	18
49	Insurance for elderly	72	91	73
50	Star Wars	46	19	24
51	Supreme Court justices	32	10	14

52	Crime control	85	74	77
54	Firearms registration	61	75	61
55	Capitalism	61	48	44
56	Capital punishment	71	43	44
57	Identify with Democrat	13	71	20
	Republican	71	10	25
	Independent	8	18	15
	No interest	8	2	40
59	Political orientation			
	Conservative	46	16	26
	Moderate	39	55	27
	Liberal	2	18	4
	No opinion	13	11	42
60	Prayer life	81	90	93
68	Picture of God: Father	69	59	69
	King	38	45	34
72	Male	48	29	37
	Female	52	71	63
73	Years in Adventist Church			
	Less than 10 years	85	84	73
	More than 10 years	15	16	27
76	Age group			
	35 years and below	24	17	37
	51 years and above	52	53	40

77	Ethnic background			
	Black	4	26	11
	White	89	73	77
78	Family income			
	Under \$16,000	29	24	44
	Above \$25,000	53	49	32
79	Highest formal education			
	Up to high school	28	23	40
	Up to college	55	63	52
	Years in SDA schools:			
81	Secondary (up to 4 yrs)	46	34	39
82	College/U. (up to 7 yrs)	47	34	38

RELIGION AND PUBLIC ISSUES SURVEY

POLITICAL ORIENTATION

<u>No.</u>	<u>Statement</u>	<u>Conservative</u>	<u>Moderate/ Liberal</u>
26	No politics for churches	74	60
27	Beliefs and faith	54	67
30	Beliefs the same	74	60
41	Aid to minorities	37	59
43	Women equality (ERA)	52	68
47	National defense	30	19
48	Aid to Contras	31	20
49	Insurance for elderly	68	78
50	Star Wars	44	31
51	Supreme Court justices	33	19
53	US withdrawal from UN	20	10
56	Capital punishment	75	61
57	Identify with		
	Democrat	12	34
	Republican	64	38
58	Voted for Reagan	63	45
	for Mondale	7	26
63	Family worship	61	47
64	"Our Firm Foundation"	17	5
73	Years in Adventist Church		
	Over 20 years	67	57

75	Marital status		
	Presently married	79	61
	Never married	6	16
76	Age group		
	36-50 years	21	31

On the religious questions, conservatives are more likely to want churches to stay out of politics, to have the same religious beliefs they had five years previously, to engage in regular family worship, and to value Our Firm Foundation. They are less likely to be willing to act on a belief about which they cannot be absolutely certain.

Conservatives are more likely to have been in the church over twenty years and to be presently married. Moderates and liberals are more likely to have never married and to be in the 36 to 50 age group.

Journal Readership

Earlier it was noted that the great majority had no familiarity with any of the journals listed, and, therefore, these periodicals were not of great value in the analysis. Still, we selected two of the journals for a quick look. Our Firm Foundation and Spectrum are the two best known on the list and represent opposite ends of the Adventist theological continuum. For each journal two groups were selected--those who found it of little worth and those who found it valuable. Differences between the groups are shown for each question where they equal or exceed ten percentage points. It must be kept in mind that these charts are based on only a small fraction of the sample so one should not make too much of these differences. Nevertheless, they do provide a perspective. It must also be emphasized that no comparison

is made between the two journals--only between the way two different groups react to each one.

Our Firm Foundation

Those who find this journal valuable are more likely to affirm the basic Adventist doctrines than those who find it of little worth. While they carry their faith into every-day living, they are not as willing to keep an open mind or to commit to a faith unless they can be absolutely certain it is true. They are more likely to contribute beyond the tithe, and they study the Bible and read religious literature more frequently. They are more likely to have an individualistic world view and less likely to image God as "Lover."

On the six public issues that show a difference the "valuable" group take a conservative position on four but are less likely to favor conservative justices and more likely to favor gun control. They are less likely to be Democrats and more likely to have a conservative political orientation (or no opinion) and to not have voted at all in 1984.

They tend to be female, to have been in the church 6 to 10 years, to be presently married, and to have less formal education. They are only about half as likely to have attended Adventist colleges or universities.

RELIGION AND PUBLIC ISSUES SURVEY

"FIRM FOUNDATION"

<u>No.</u>	<u>Statement</u>	<u>Little Worth</u>	<u>Valuable</u>
1	Creation	88 %	98 %
2	Obedience to God's law	57	81
3	Investigative judgment	70	94
4	Second coming	65	84
5	True church	72	96
6	E. G. White	68	96
13	Faith restrictive	67	90
15	Religion practical	88	100
20	Beliefs doubtful	51	63
21	Open mind	65	53
24	Commitment difficult	76	96
26	No politics for churches	70	81
27	Beliefs and faith	62	49
28	No dogmatism	42	29
34	Offerings to church		
	Less than 5% of income	17	4
	10 to 14% of income	30	49
36	Worldview - Individualistic	60	80
37	Worldview - Mixed	35	20
39	Freeze on nuclear weapons	72	59
43	Women equality (ERA)	69	45
44	Christians in politics	45	26
45	Churches in politics	22	10

51	Supreme Court justices	22	12
54	Firearms registration	40	63
57	Identify with Democrat	32	18
58	Did not vote in 1984	40	51
59	Political orientation		
	Conservative	38	49
	Moderate	30	18
	Liberal	20	0
	No opinion	13	33
61	Bible study	82	92
62	Reading religious literature	84	94
64	"Our Firm Foundation"	0	100
65	"The Layworker"	4	36
70	Picture of God - Lover	45	30
72	Male	62	48
	Female	38	52
73	Years in Adventist Church		
	6 to 10 years	2	17
	Over 20 years	67	50
75	Presently married	60	81
	Separated/Divorce	20	8
79	Highest formal education		
	Up to high school	10	29
	Graduate	20	6
82	Years in SDA schools		
	College/University (Up to 7 yrs)	60	31

RELIGION AND PUBLIC ISSUES SURVEY

"SPECTRUM"

<u>No.</u>	<u>Statement</u>	<u>Little Worth</u>	<u>Valuable</u>
1	Creation	92 %	76 %
2	Obedience to God's law	53	40
3	Investigative judgment	78	54
4	Second coming	62	48
5	True church	85	72
6	E. G. White	83	67
7	Mystic	95	85
17	Moral life	6	13
21	Open mind	66	80
22	Religion questioned	59	79
24	Commitment difficult	85	61
25	Problems of evil, etc.	52	79
26	No politics for churches	73	44
28	No dogmatism	38	75
34	Offerings to church		
	15 % and above	39	28
36	Worldview - Individualistic	72	56
37	Worldview - Mixed	26	38
41	Aid to minorities	57	38
42	Removal of racial barriers	89	79
43	Women equality (ERA)	69	54
44	Christians in politics	67	38
52	Crime control	71	81

54	Firearms registration	72	52
57	Identify with		
	Democrat	13	31
	No interest	17	5
58	Voted for		
	Mondale	6	15
	Did not vote	43	28
59	Political orientation		
	Conservative	37	23
	Liberal	6	15
60	Prayer life	96	85
61	Bible study	81	77
63	Family worship	71	57
67	"Good News Unlimited"	10	33
68	Picture of God - Father	74	64
69	Picture of God - Spouse	37	26
73	Years in Adventist Church		
	Over 20 years	57	68
75	Presently married	70	82
76	Age group - 36-50	26	46
78	Family income		
	\$25,000 to \$49,999	56	37
	\$50,000 or above	4	24

79	Highest formal education		
	4-year college	37	28
	Graduate	20	46
	Years in SDA schools:		
80	Elementary (up to 8 yrs)	54	44
81	Secondary (up to 4 yrs)	48	62

Spectrum

Those who find this journal valuable are less likely to affirm historic Adventist teachings (but also the troublesome question 2). They are somewhat less likely to experience the presence of God and are more open to change and questioning, not demanding as much certainty. They do not engage as frequently in such devotional practices as prayer, Bible study, and family worship and are less likely to image God as Father and Spouse. Their world view tends to "mixed" rather than individualistic.

On the six public issues showing at least a 10 point difference, they are more conservative on every one--a surprising finding. Yet they are more likely to be Democrats, to have voted for Mondale, and to identify themselves as political liberals.

They are more likely to have been members of the church for more than 20 years, to be presently married, and to be in the 36 to 50 age group. They are six times as likely to earn over \$50,000 per year and much more likely to have had graduate education. They have fewer years in Adventist elementary schools but more years in Adventist secondary schools.

Demographics and Public Issues

One final task remains to this report. Do the different demographic variables predict positions on public issues?

Some of the demographic questions collected data on an ordinal level (73, 76, 78, 79-82). Correlations between these variables and the public issues are examined for significance. The remaining four demographic questions (72, 74, 75, 77) are at the nominal level and are analyzed by analysis of variance with follow-up t-tests.

Years of Church Membership

Question 73 allows for five ascending classifications for the number of years the respondents have been baptized Adventists. This variable is significantly correlated with only one public issue--Prayer (-.16). Those longer in the church are more likely to oppose a constitutional amendment to permit prayer and/or Bible reading in public schools.

Age Group

Question 76, on age grouping, is significantly correlated with three public issues--Racial (-.14); Prayer (-.13); and Contreras (-.16). Those who are older tend to oppose elimination of all racial restrictions, prayer in public schools, and military aid to the Contreras.

Family Income

Question 78, on yearly family income, is significantly correlated with eight public issues--GovernAid (-.15); Racial (.20); Politics (.19); Defense (.12); Contreras (.23); SupremeCourt (.23); Capitalism (.12); and DeathPenalty (.17).

Those with higher incomes are more likely to oppose government aid to minorities and to favor elimination of racial restrictions, individual Christians becoming involved in political action, increased spending for national defense, military aid to the Contras, conservative Supreme Court justices, capitalism as being in harmony with Biblical Christianity, and capital punishment. Six of the eight are conservative positions.

Level of Education

Question 79, on the level of formal education, is significantly correlated with eight public issues--Nuclear (.12); Racial (.24); Politics (.23); Position (.12); Defense (.17); Contras (.14); SupremeCourt (.17); and DeathPenalty (.12). Those who have more formal education tend to favor a nuclear freeze, elimination of racial restrictions, both individual Christians and corporate churches becoming involved in political action, increased spending for national defense, military aid to the Contras, conservative justices, and capital punishment. While the first four are liberal positions--expected to correlate with higher educational attainments--the last four are conservative.

Adventist Elementary Schools

Question 80, years attended Adventist elementary schools, is significantly correlated with two public issues--Crime (.10) and DeathPenalty (.19). Those who have spent more years

in Adventist elementary schools are more likely to support tougher measures to control crime, including capital punishment.

Adventist Secondary Schools

Question 81, years attended Adventist secondary schools, is significantly correlated with four public issues--GovernAid (-.16); Contrás (.14); SupremeCourt (.11); and DeathPenalty (.20). Those who have attended Adventist academies longer tend to oppose government aid for minorities and to favor military aid to the Contrás, conservative justices on the U.S. Supreme Court, and capital punishment. So attendance at Adventist elementary and secondary schools tends to predict--where it predicts at all--a conservative socio-political posture.

Adventist Colleges

Question 82, years attended Adventist colleges or universities, is significantly correlated with five public issues--Racial (.11); Politics (.12); SupremeCourt (.11); UN (-.11); and DeathPenalty (.11). Those with more Adventist college education are more likely to favor elimination of racial restrictions, individual Christians becoming involved in political action, conservative Supreme Court justices, and capital punishment. They are more likely to oppose withdrawal of the United States from the United Nations organization.

Thus, they present a mixed picture as to liberal and conservative positions.

The remaining four demographic variables are analyzed by analysis of variance (ANOVA). The categories under each are used as the groups, and the public issues statements constitute the continuous dependent variables. To save space only those analyses significant at the .05 level or beyond are reported. If a significant finding occurs in an item with more than two categories (questions 75 and 77), t-tests were conducted between all possible pairs, and significant differences are noted.

Gender

A significant difference between genders was found on the following public issues:

<u>Public Issue</u>	<u>Male Mean</u>	<u>Female Mean</u>	<u>Prob</u>
Nuclear	4.19	3.90	.03
Racial	4.44	4.10	.01
Defense	2.61	2.25	.01
Contras	2.73	2.28	.001
UN	2.32	2.05	.05
Capitalism	3.79	3.19	.001
DeathPenalty	3.86	3.55	.001

In each of these seven significant differences, the males have the higher mean. Men are more likely than women to favor a nuclear freeze, elimination of racial restrictions,

increased spending for national defense, military aid to the Contras, withdrawal from the United Nations, capitalism as being compatible with Christianity, and capital punishment. With the exception of the first two, males seem to have a more conservative political stance.

Adventist Background

Question 74 asked whether at least one parent was an Adventist sometime during the first twelve years of the respondent's life. Thus it serves as a rough measure of whether subjects were reared in Adventist homes or became members following their childhood. A significant difference between the two groups was found on the following public issues:

<u>Public Issue</u>	<u>SDAChild</u>	<u>SDAAdult</u>	<u>Prob</u>
Russia	4.31	4.08	.05
Contras	2.60	2.32	.04

This variable does not discriminate well. In the two differences, those brought up in Adventist homes are more likely to favor peaceful relations with Russia and aid to the Contras than are those who became Adventists later. While this seems contradictory, an inspection of the means indicates that the majority of both groups tend to favor the first issue and oppose the second.

Marital Status

Respondents were grouped according to question 75 as presently married, never married, separated/divorced, or widowed. Significant differences among these groups were discovered by ANOVA for six public issues. Group means and probabilities for the F-ratios are given below.

<u>Public Issue</u>	<u>Married</u>	<u>Single</u>	<u>Divorce</u>	<u>Widow</u>	<u>Prob</u>
GovernAid	3.17	3.93	3.59	3.48	.01
Racial	4.26	4.74	4.39	3.64	.001
Contras	2.58	2.52	2.57	1.70	.001
SupremeCourt	2.71	2.52	2.59	2.08	.02
Crime	4.24	3.89	4.26	3.78	.04
DeathPenalty	3.72	3.43	3.59	2.82	.01

The next problem is to determine which pairings reveal significant differences. All possible t-tests were performed, but only those that were significant will be noted.

On GovernAid, only the difference between married and single is significant with the single being more likely to favor government aid to minorities.

On Racial, the single are more likely to favor the elimination of all racial restrictions than the married are, and the widowed are more likely to oppose it than each of the other groups.

On Contrás, the widowed are more likely to oppose military aid to the Contrás than each of the other groups are.

On SupremeCourt, the married are more likely to favor the appointment of conservative justices than the widowed are.

On Crime, the married are more likely to favor tougher measures to deal with crime than the widows are, and the difference between divorced and widows comes close to significance (.059).

On DeathPenalty, the widowed are more likely to oppose capital punishment than are the married and the divorced, and their difference with the single approaches significance (.055).

Ethnic Background

Respondents were grouped according to question 77 as Asian, Black, Hispanic, White, and Other. Significant differences among these groups were discovered by ANOVA for seven public issues. Group means and probabilities for the F-ratios are given below.

<u>Public Issue</u>	<u>Asian</u>	<u>Black</u>	<u>Hispanic</u>	<u>White</u>	<u>Other</u>	<u>Prob</u>
GovernAid	3.50	4.27	3.69	3.19	4.00	.001
Prayer	3.60	3.05	3.08	2.64	4.46	.001
Contras	2.40	2.27	3.46	2.49	1.77	.02
Elderly	4.30	4.44	4.15	3.91	4.54	.02
Firearms	4.00	4.49	3.46	3.62	3.69	.02
Capitalism	4.30	3.44	2.38	3.50	2.31	.001
DeathPenalty	3.80	2.44	2.85	3.73	3.38	.001

On GovernAid, Blacks and Others are more likely to favor government aid to minorities than are Whites.

On Prayer, Others are more likely to favor prayer or Bible reading in public schools than Blacks, Hispanics or Whites are.

On Contrás, Hispanics are more likely to favor military aid than Blacks, Whites, or Others are.

On Elderly, Blacks are more likely to favor government insurance for nursing homes than Whites are, but the difference between Others and Whites approaches significance (.055).

On Firearms, Blacks are more likely to support gun registration than either Whites or Hispanics are.

On Capitalism, both Hispanics and Others are more likely to oppose the concept that capitalism harmonizes with Biblical Christianity than are Asians, Blacks, or Whites.

On DeathPenalty, Asians are more likely than Blacks, and Whites are more likely than either Blacks or Hispanics to favor capital punishment. Others favor it over Blacks to a degree approaching significance (.054).

On three other public issues the ANOVA did not yield significant results, but at least one of the matching pairs was significant using t-tests. On Racial, Blacks (4.63) favored the removal of racial restrictions more than Whites (4.19) did ($p = .03$). On Position, Blacks (2.34) favored the involvement of churches in political action more than either

Hispanics (1.31) or Whites (1.85) did ($p = .01; .02$). And on SupremeCourt, Whites (2.65) favored the appointment of conservative justices more than Blacks (2.20) did ($p = .04$).

Closing Comments

While this report has concentrated on presenting the data and has made little attempt to interpret them, two final observations may be helpful in guiding further work on this project.

It has become obvious that while many significant relationships have been found, they do not follow a consistent or predictable pattern. Nearly every particular subgroup has taken both conservative and liberal positions on socio-political issues. To discuss particular patterns will present a difficult job of interpretation. Whether this mixed picture occurred because the questions were not worded precisely enough, usual predictive patterns do not prevail in this population, or Seventh-day Adventists are simply less consistent in their reasoning than the average American cannot be determined at this point. But these data should be studied carefully to see if any general principles can be extracted.

The second comment concerns the strength of the relationships uncovered in the study. While many are statistically significant, most are only weak to moderate at best. Practically none of the relationships can be described as strong. This reemphasizes the old truth that human

behavior is many-faceted, and it is very difficult to predict it with any large degree of accuracy. Nevertheless, the study does shed light on a subject that has never before been explored. Hopefully, this research will pioneer the way for a better understanding of how Seventh-day Adventists live in this world.

APPENDIX

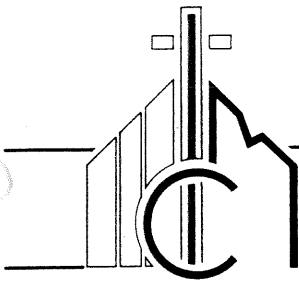
Research Instrument

Data Collection Letters

RELIGION AND PUBLIC ISSUES SURVEY

Please indicate the extent of your agreement with the following statements by circling the appropriate number as indicated: 1=strongly disagree 2=somewhat disagree 3=uncertain 4=somewhat agree 5=strongly agree

	strongly disagree			strongly agree	
1. God created the world in six literal days, approximately 6000 years ago.	1	2	3	4	5
2. A person's standing before God is based on his/her obedience to God's law.	1	2	3	4	5
3. The investigative judgment began in the second apartment of the heavenly sanctuary on October 22, 1844.	1	2	3	4	5
4. Jesus Christ will come the second time in our generation.	1	2	3	4	5
5. The Seventh-day Adventist Church is God's true church.	1	2	3	4	5
6. Ellen White was inspired by God, and her writings are an authoritative guide for Adventists today.	1	2	3	4	5
7. I frequently feel very close to God in prayer, during public worship, or at important moments in my daily life.	1	2	3	4	5
8. I often experience the joy and peace which comes from knowing my sins have been forgiven.	1	2	3	4	5
9. I am certain that I have had a conversion or born-again experience.	1	2	3	4	5
10. My faith involves all of my life.	1	2	3	4	5
11. One should seek God's guidance when making every important decision.	1	2	3	4	5
12. In my life I experience the presence of the Divine.	1	2	3	4	5
13. My faith sometimes restricts my action.	1	2	3	4	5
14. Nothing is as important to me as serving God as best I know how.	1	2	3	4	5
15. I try hard to carry my religion over into all my other dealings in life.	1	2	3	4	5
16. My religious beliefs are what really lie behind my whole approach to life.	1	2	3	4	5
17. It doesn't matter so much what I believe as long as I lead a moral life.	1	2	3	4	5
18. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.	1	2	3	4	5
19. Although I believe in my religion, I feel there are many more important things in life.	1	2	3	4	5
20. My religious beliefs provide me with satisfying answers at this stage of my development, but I am prepared to alter them as new information becomes available.	1	2	3	4	5
21. I am happy with my present religion but wish to be open to new insights and ways of understanding the meaning of life.	1	2	3	4	5
22. As best as I can determine, my religion is true, but I recognize that I could be mistaken on some points.	1	2	3	4	5
23. Important questions about the meaning of life do not have simple or easy answers; therefore faith is a developmental process.	1	2	3	4	5



ANDREWS UNIVERSITY

Institute of Church Ministry

"Faith working through love" Gal. 5:6

Roger L. Dudley, Ed. D.
Director

Carole L. Kilcher, M.A.
Assistant Director

April 1988

Dear Friend and Fellow Believer:

Your household is one of 800 chosen by scientific sampling methods from among all Seventh-day Adventist households in North America. In cooperation with the officers of the North American Division, the Institute of Church Ministry at Andrews University is inviting you to participate in an exciting and important research study.

Almost no study has ever been given to how Adventists relate to public issues. Yet we live in society and interact with it. Extensive investigation has been made of the relationship between religion and society among other church groups, but we know nothing of how the Adventist religion may relate to public policy. This study will remedy that lack, and you have the chance to make an important contribution to a better understanding of the church we both love.

We need to have one baptized Adventist member from your household who is at least 18 years old fill out the enclosed questionnaire. If more than one adult of this description lives there, please have the person whose birthday comes first in the calendar year complete it. Then enclose it in the return envelope and mail. PLEASE NOTE: The envelope has a 22 cent stamp on it. The price of postage goes up in just a few days, so mail quickly while the stamp is still sufficient!

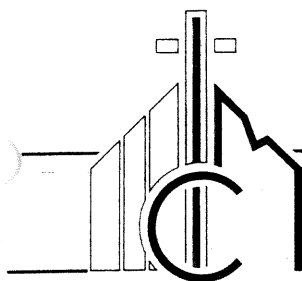
Your responses are completely confidential and will never be connected with your name. The code number on the return envelope is only to let us know that your questionnaire is "checked in" so we will not bother you with reminders.

There are no "right" or "wrong" answers to these questions. We want to know what you honestly think. Please answer all questions as missing items distort the analysis. You are representing North American Adventists so your opinions are vital. If we do not hear from you, we will be missing a valuable piece of this "jigsaw puzzle" that only you can supply. Will you fill out the questionnaire and mail it today? Thank you and may God bless in your Christian walk.

Sincerely yours,

Roger L. Dudley
Roger L. Dudley

North American Division Strategic Resource Center • Center for Human Relations
BERRIEN SPRINGS, MICHIGAN 49104 • 616-471-3575



ANDREWS UNIVERSITY

Institute of Church Ministry

"Faith working through love" Gal. 5:6

Roger L. Dudley, Ed. D.
Director

Carole L. Kilcher, M.A.
Assistant Director

May 1988

Dear Friend and Fellow Believer:

We need YOUR help! We really do. A few weeks ago I sent you a questionnaire for a study the Institute of Church Ministry is conducting in cooperation with the North American Division of Seventh-day Adventists. Your household was one of 800 chosen by scientific sampling from all Adventist homes in the United States. We are grateful that hundreds have sent back their surveys. But YOUR completed questionnaire has not arrived.

And YOU are important! For this sample to accurately represent American Adventists, we need as high a response rate as possible. I know you have been busy. We have tried to make the survey easy to do--just circle some numbers. Still, it might take 10 minutes of your precious time. But this is the first real attempt to understand how Adventists relate to public issues. Wouldn't you give 10 minutes to help the Church gain a better understanding of itself? Can you think of a better investment--so much to be gained for so little time and effort?

Perhaps you put the questionnaire aside to do later and have misplaced it. So I'm enclosing another copy. And yes--I'm even going to supply another stamped envelope so that nothing will prevent you from mailing this survey. Sure, it's expensive, but YOU are worth it!

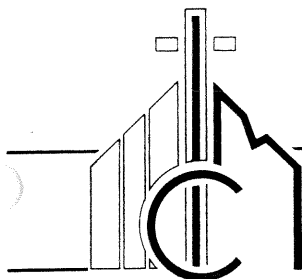
Remember that if more than one Adventist member over 18 years of age lives at this address, the person whose birthday comes first in the calendar year should complete it. Also remember that your answers are completely confidential, and the information file is not identified by name. The code on the return envelope is only for following up those who don't respond (like this letter), and the envelope is destroyed as soon as your survey is received.

Won't you fill it out and mail it today? All of us involved in this vital project thank you deeply.

Sincerely yours,

Roger L. Dudley

Roger L. Dudley



ANDREWS UNIVERSITY

Institute of Church Ministry

"Faith working through love" Gal. 5:6

Roger L. Dudley, Ed. D.
Director

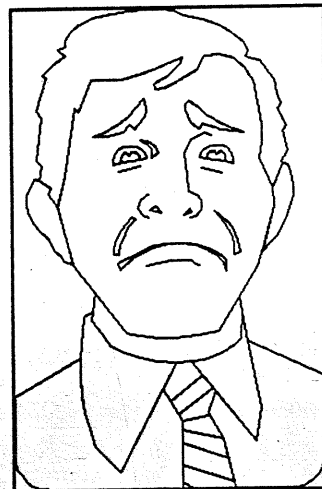
Carole L. Kilcher, M.A.
Assistant Director

June 1988

Yes, we have **BAD NEWS!** We have sent out two mailings of the **RELIGION AND PUBLIC ISSUES SURVEY**, and we haven't heard back from YOU!

I don't know why you haven't answered. Maybe your surveys were lost in the mail. Maybe someone didn't forward them to you. Maybe you've been super busy. Maybe (perish the thought!) you're not interested. But somehow, I've got to find out.

THINK ABOUT IT! No study of Adventists and public issues has ever been done before. How do we relate to this world we live in and yet are not a part of? Church leaders in North America are extremely interested in this information. It's a tremendous opportunity to understand better the people who make up the church we both love. You have been especially chosen to be part of that voice. You wouldn't miss out on this for the sake of 10 minutes of your time, would you?



Over 300 have responded, but that is not a high enough return rate to make these findings accurate. Either we secure a better percentage or all our time (over a year) and money is wasted. We had budgeted for only two mailings, but this is so important that I am raising money to give you another chance. This mailing will cost over \$300.00. But it will be worth it if we hear from YOU! I have had more surveys printed in case you misplaced the last one. I am enclosing another stamped envelope. Please fill out the survey, pop it into the envelope, and mail it--TODAY!

I'll look forward to hearing from you (or another Adventist over 18 in your household) this week. The next time you see the face on this page, it will be smiling. May God bless you and your family.

Your friend,

Roger L. Dudley
Roger L. Dudley, Director

North American Division Strategic Resource Center • Center for Human Relations
BERRIEN SPRINGS, MICHIGAN 49104 • 616-471-3575

